

## THE POLYNESIAN.

SATURDAY, JANUARY 3, 1852.

**EIGHTEEN HUNDRED AND FIFTY-TWO.**—The old year, with its joys and sorrows, its fluctuations and changes, has vanished into the past, and the sound of its retreating footsteps is lost in the din and hurry of the busy present. It can never be recalled, nor can its record be effaced. Whatever that record may be, in regard to each of our readers, it is sealed up, to remain unopened, till the last great day, for which all other days were made. Let a review of the past, make us wiser and better for the future.

The New Year opened upon us with a clear sky, and a summer temperature. To the residents from colder climes, the seasons seemed reversed, and June appeared reposing in the arms of January. But this was all the more fortunate for those who desired to keep up the good New York custom of calling upon friends, and greeting them with the compliments of the season; and it was improved accordingly. A large number were out, and we have heard of many who made from thirty to forty calls during the day, and a happy custom it is, and one becoming more and more domesticated in the city of Honolulu.

Other portions of the community enjoyed themselves in riding, feasting, &c. We have seldom seen the streets more crowded with horsemen than on the first of January, 1852. Everybody seemed to be mounted, and determined on enjoyment. Natives, and foreigners generally, made a holiday of it, and appeared determined to make the first day of the year, at least, a "happy" one.

We hope our readers, out of town, participated in the pleasures of the metropolis; to them, and to all, we wish a "HAPPY NEW YEAR."

Holidays have their uses and beneficial tendencies. When properly observed, they renew friendship, and break up the tedious round of every-day cares and labors. The mental and physical tone is renewed, and becomes more elastic, under the influence of those social enjoyments, of which social man is so susceptible. In this view of the case, we were pleased to notice the very general suspension of business in Honolulu, on New Year's Day, especially after ten or eleven o'clock, and have no doubt that the recreation thus enjoyed will, very generally, better qualify men for the "battle of life" and its arduous toils, in which they have now fairly commenced another year's campaign.

**SCHOOL COMMITTEE FOR HONOLULU.**—At the election for a school committee for Honolulu, to manage the fund raised by the act of last Legislature, the following gentlemen were elected.

Stephen Reynolds, Wm. L. Lee, S. C. Damon, R. G. Davis.

We are highly pleased with the committee, all of whom have felt an interest in, and been connected with, the management of the Oahu Charity School, an institution which has been of incalculable value to a class of youth, who are now taking their places upon the stage of action, and are destined to exert a considerable influence upon the Hawaiian nation.

The object of the law raising this school fund doubtless was, to provide for the education of all the youth of foreign extraction in Honolulu. But the amount thus raised, will not be sufficient to secure the entire object. Parents will still find it necessary to pay the tuition, or a part of the tuition of their children who attend the schools supported by this fund; and those that send to private or select schools, will still be obliged to sustain those schools, as heretofore. And this they will cheerfully do. An education is the best inheritance parents can leave their children, for it is the only one of which the vicissitudes of life cannot deprive them.

**NEW PAPER IN HONOLULU.**—We learn that a new weekly paper is soon to be started in this city, to be called the "WEEKLY ARGUMENT," the first number of which will be issued on the 14th inst. We shall welcome its advent, and wish it success. In these hard times, however, the publication of a paper in this city will, we fear, draw heavily upon the pockets of its sustainer. A worse time, we apprehend, could not have been chosen, for such an undertaking in a pecuniary point of view. A "hundred eyes" may look through, or over, difficulties, however, that would obstruct the vision of only two.

**CANDIDATES FOR REPRESENTATIVES.**—In addition to the names of John Meek and Wm. Jarrett, announced last week, we have been requested to publish those of Mikala Honokupu and Josua Kekaula, as candidates to represent this district in the next Legislature. T. C. B. Rooke is also a candidate.

For the district of Palikolan, Kalili and C. C. Harris are candidates. For Ewa, A. Kalaniala. The election will take place on Monday next, throughout the Kingdom; and the Polls will be open from 8 o'clock, A. M. till 5 P. M. At Honolulu the place for holding the election will be at the Police Court Room, in Fort Street.

**PURSUANT** to a call issued by His Excellency the acting governor of Maui, the natives and foreigners resident at Lahaina, assembled at Halepala on Tuesday last 23rd inst. The meeting was called to order by Peter H. Treadway, Esq. Sheriff of Maui, and Wm. Ap. Jones, Esq., chosen chairman, Obed Hunkina Secretary.

The committee appointed at a former meeting reported the names of M. Kanui and David Malo, as being either of them highly eligible to serve as representative for the District of Lahaina. The report was accepted by the meeting and committee discharged. R. H. Bowlin, Esq., was also nominated to the meeting as a candidate. Mr. L. Kaunamia proposed himself as a candidate and solicited the votes of the people.

Messrs. Wilfong, Kahulu, Kahookano, and Kalakini were successively nominated to act as road Supervisors.

Voted that a copy of the proceedings of this meeting be forwarded to the Polynesian.

**OBED HUAKINI, WM. AP. JONES,**  
Secy. Chairman.

The following letter, settlers, for the present, the question about a steamer for these islands. The Fremont, was the boat to be sent.

San Francisco, Dec 5th, 1851.

F. R. Loomis, Esq. Secy. of the North Pacific Navigation Company.

Dear Sir.—I write to inform you that I have ascertained from our superintending engineer at Benicia, that the "Fremont" cannot be got ready for sea in less than one month from this time. Respectfully Yours,  
E. KNIGHT.

In consequence of the above, the sailing of the first steamer intended for the "North Pacific Steam Navigation Company's" Line, is postponed until farther notice.  
F. R. LOOMIS.

SIC. N. P. S. N. C.

We most cheerfully give place to the following article from the pen of Mr. Wylie, on the subject of an article in the constitution which we will admit an honest difference of opinion. We will merely premise, however, that it was the communication of a correspondent, that led to our remarks, and not our editorial that drew out "some of its readers."

The whole constitution is open for discussion; and it is the privilege and right of all who are to live under it, to express their views upon its provisions. A free people are naturally jealous of their rights, and look with distrust upon the plausible reasons always given for gradually depriving them of them. It is in this light that we regard the constitutional restriction alluded to below. We do not like proscription of classes; and while we might never vote for a clergyman to represent us in the house of representatives, and might even be decidedly opposed to seeing them there, we still have not changed our views in regard to excluding them, constitutionally, from a seat in that body. The good sense of the voters is safely to be trusted in the selection of their candidates, and they, and not the state, should, in our view, be the judges of the matter.

## NEW CONSTITUTION.

The editor of a government paper is generally supposed to be an authority in every thing relating to measures brought forward under the auspices of that government. Under that rule, it is not extraordinary that the editorial in the Polynesian, No. 22, of the 20th December, from some of its readers should have drawn down upon the committee, on the New Constitution, an imputation of having framed Art. 23 of Chapter I, which relieves clergymen from the burdensome duties of attendance in the Legislature, so long as they continue in the exercise of their ministerial functions in a spirit saving too much of by-gone bigotry and vindictiveness, classing clergymen with the insane, the idiot, the uneducated bankrupt, and those who have been convicted of infamous crimes, in a manner proscriptive of clergymen as a class restrictive of the rights of voters, and involving the principle of disfranchisement in opposition to fundamental and inalienable rights.

Considering it less injurious to the government that the burden of so much imputed delinquency should be borne by one very humble individual, rather than by three more useful servants of the crown, in the Polynesian, No. 33, of the 27th December, I had much pleasure in exonerating them from, and in subjecting myself to all the obloquy connected with that much misunderstood and mis-represented article. Having done this act of justice to others, I could have borne, in silent patience, till the ensuing Parliament, all the odium that might attach to me, personally, as the proposer for that article; but, in view of the letter of Mr. S. N. Castle, of the 25th, published in the Polynesian last quoted, I owe it to the value which I put upon his good opinion, to make known the reasons why I proposed that article, having regard both to the good of the church and of the state.

St. Matthew records the following as the commission given by our Savior to his Apostles, before he ascended up into heaven:—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you, even unto the end of the world." I have ever considered that the highest, most honorable and most useful commission that frail man can bear on earth. To act constantly and faithfully under it, requires the greatest possible alienation from worldly cares and avocations. It was the command of Christ to his disciples to take up their cross and follow him, leaving all worldly interests behind, and it was the practice of the early church to do so. It has been the practice of civilized and christian governments to protect their clergy by law from being called off from, or interrupted in the discharge of their holy calling. Thus, in England, though the privileges which the law allows to the clergy are but a faint shadow of those which they enjoyed before the Reformation, they cannot be compelled to serve on a jury, or to appear at a court-leet or view of frankpledge. They cannot be compelled to serve the office of bailiff, reeve, constable, or the like. They are privileged from arrest in civil suits while engaged in divine service, and while going to or returning from it. They are exempted from paying toll at turnpike gates when going to or returning from their parochial duties. They cannot now sit down in the House of Commons. The Act 41, George III, C. 63 provided—"no person having been ordained to the office of Priest or Deacon, or being a minister of the church of Scotland is capable of being elected," and further—that if he should sit or vote, he is liable to forfeit £500 for each day, to any one who may sue for it. Before that act, it was doubtful whether the clergy could be elected to sit in Parliament or not. The clergy by 21, Henry VIII, C. 13, were forbidden to farm lands, or to buy any cattle or merchandise, or sell for profit; but if their glebe lands were insufficient to maintain their families, they were allowed to farm more and to buy cattle to obtain manure. By 57, George III, C. 90, they were permitted with the consent of the Bishop of the Diocese, to farm lands to the extent of 80 acres, but only for a term of 7 years. There is an Act of 1 and 2 Victoria, which consolidates former Acts on the subject of farming and trafficking by the clergy, which in regard to the former, is substantially the same as that of 57, George III, C. 90. Previous to 1 Victoria, C. 10, any association, co-partnership, or contract, in which clergymen were members was void, but they may now hold an interest in joint stock companies where the number of parties exceeds six. Section XI of the Reform Bill for England of 7th June, 1832, provides that "No person in holy orders, nor any church warden or overseer of the poor can be a returning officer." In the House of Lords, the Bishops do not vote in cases of life and death, and amongst modern reformers there are those who contend for their election from the House of Lords altogether, which was actually done by the Convention Parliament of Scotland which met in Edinburgh in April, 1689.

By referring to Nos. 26, 27, and 28 of my Notes on these Islands, published in the Friend of the Polynesian, No. 23, of the 29th November, will find the 23rd article, at the end of the 1st chapter under the head of Declaration of Rights, and what is said of insane, idiot, &c., in the 21st article of the second chapter, under the head House of Representatives.

Rosebank, 28th December, 1851.

R. C. WYLLIE.

**DIVORCE.**

In the Statute book, the Hawaiian law of divorce is sound, occupying the high ground upon which the divine authority placed and left it. But in its practical application, as exhibited in native official acts, it is most shamefully abused, outraging decency, subverting morals, violating the precept of law of God, and, hence, of necessity bringing guilt upon the nation and contempt upon its administration.

This is strong language, but were it stronger even than this, it would be no difficult task to show its indubitable truth.

Within a very recent period, the following instance of the gross violation of this law, by their Excellencies the governors of—

Case 1. Man and wife had quarrelled openly three or four times. The "better half" proving herself also the stronger half, left her mark in several ungentle scratches on her husband's face.

The latter applied immediately to the Governor for a divorce, which was immediately granted.

Case 2. A quiet and orderly woman who is a neighbor of mine was expecting her husband back from Oahu, where he had been for a while living.

were they to exchange the cross for the flag of party, to canvass at the hustings, or step into the arena of political strife, I know not what discredit they might draw down upon christianity, or in what dangers they might involve the King. If the bare suspicion of such a political interference nearly lost the King his sovereignty in 1837, 1838, 1849, and 1851, the most obnoxious politician must see what the reality would do. And to all the illiberal and unjust as to deny that many of them, both protestants and catholics, might be useful members of the legislature, but there is not one of them that would not be vastly more useful abiding with his flock.

That belief is not confined to England. That it prevails generally throughout the United States I infer from the infrequency of clergymen being returned to sit in the General Congress, and from the fact that eight States have declared them ineligible, namely: Florida, Kentucky, Louisiana, Missouri, North Carolina, South Carolina, Tennessee, and Texas.

The Constitution of South Carolina provides as follows:

"Art 23. "And whereas the ministers of the gospel are by their profession dedicated to the service of God and the care of souls, and ought not to be diverted from the great duty of their functions; therefore, no minister of the gospel, or public preacher of any religious profession whilst he continues in the exercise of his pastoral functions, shall be eligible to the office of Governor, Lieutenant-Governor, or a seat in the House of Representatives."

Even in catholic countries, where the influence of the priesthood is supposed to be greater than in protestant, a similar disqualification is found. The 23rd article of the Constitution of Chile, of 1833, excludes the regular clergy from being Deputies to the Congress, and all of the secular, also, who hold the cure of souls; the 23rd article of the Federal Constitution of the United Mexican States disqualifies Archbishops, Bishops, Governors of Archdioceses and Bishops, Provisors, Vicars-General; the 24th article of the Constitution of the State of Chiapas disqualifies the Ecclesiastical prelate and the regular clergy; the 22nd article of the Constitution of the State of Chihuahua disqualifies all those who exercise ecclesiastical jurisdiction; the 38th article of the Constitution of Coahuila disqualifies clergymen who exercise any kind of jurisdiction or authority in the locality where the elections take place; the 27th article of the Constitution of the State of Durango disqualifies the Bishop, the Provisor, and the Vicar-General; the 37th article of the Constitution of the State of Guanajuato, disqualifies the regular clergy; and the Secular, also, for the place of their residence; the 104th article of the Constitution of the State of Mexico disqualifies clergymen having authority from being primary or secondary electors, and the 120th disqualifies Bishops, Governors of Mitres and Vicars-General from being eligible as Deputies; the 25th article of the Constitution of the State of Michoacan disqualifies the same classes of ecclesiastics as those mentioned in the 23rd article of the Federal Constitution of the United Mexican States; the 24th article of the Constitution of the State of Nuevo Leon disqualifies clergymen having authority from being electors, and the 60th disqualifies from being elected, the same classes of ecclesiastics as those mentioned in the 23rd article of the Federal Constitution of the United Mexican States; the 72nd article of the Constitution of the State of Oajaca disqualifies the Bishop, the Governor of the Bishoprick and the Provisor; the 41st article of the Constitution of the State of Puebla disqualifies from being primary electors all those who hold ecclesiastical jurisdiction or the cure of souls; the 46th article disqualifies from being secondary electors, and the 32 disqualifies from being elected, the Bishop, his Provisor and the Governor of the Mitre; the 61st article of the Constitution of the State of Queretaro disqualifies those who exercise ecclesiastical jurisdiction throughout the State, the Vicars and the Ecclesiastical Judges; the 33rd article of the Constitution of the State of San Luis Potosi disqualifies the Diocesan Bishop, his Provisor, the Vicar-General, and the Governor of the Mitre; the 38th article of the Constitution of the State of Sonora disqualifies the regular clergy besides those disqualified by the 23rd article of the Federal Constitution of the United Mexican States; the 20th article of the Constitution of the State of Tabasco disqualifies those who hold ecclesiastical jurisdiction, or the cure of souls, though only provisionally; the 17th article of the Constitution of the State of Tamaulipas disqualifies clergymen holding the cure of souls; the 19th article of the State of Vera Cruz disqualifies the same classes of clergymen as those disfranchised by the 23rd article of the Federal Constitution of the United Mexican States; the 38th article of the Constitution of the State of Yucatan disqualifies all who hold ecclesiastical privilege; the 51st article of the Constitution of the State of Zacatecas disqualifies the Bishop and his Provisor and the 22nd of the State of Zacatecas disqualifies the Ecclesiastical Vicars and the regular clergy.

Thus, both the catholic and protestant clergymen will see that Free Constitutional Governments have all of these disqualifications in the belief that it was for the good of religion and of the state that clergymen should be called off, as little as possible from their proper duty, which is the cure of souls. It was entirely in that spirit that I suggested the 23rd article of the projected Hawaiian Constitution, and by no means with a view to deprive them of any right or privilege, valuable to them in their high and sacred character of ministers of God. I should, indeed, be sorry if any one of them were to think that any earthly honor, emolument or privilege could outweigh the exalted blessing of office, presence with them, even to the end of the world of the Savior of mankind, for which they have his unerring promise—if they only stick to the commission which he gave them. But, if there should be one or more of such, the said article offers an easy remedy, for he or they have only to abandon the exercise of their ministerial functions to render themselves just as eligible as other subjects of the Kingdom.

Between clergymen, physicians and lawyers, there is to my mind, the no small difference that the former hold a heavenly mission and the latter nothing of the kind.

And as for classing clergymen ignominiously with the insane, the idiot, the uneducated bankrupt, and those who have been convicted of infamous crimes, the thing was neither done, nor ever intended to be done. All who choose to refer to the Polynesian, No. 23, of the 29th November, will find the 23rd article, at the end of the 1st chapter under the head of Declaration of Rights, and what is said of insane, idiot, &c., in the 21st article of the second chapter, under the head House of Representatives.

Rosebank, 28th December, 1851.

R. C. WYLLIE.

**DIVORCE.**

In the Statute book, the Hawaiian law of divorce is sound, occupying the high ground upon which the divine authority placed and left it. But in its practical application, as exhibited in native official acts, it is most shamefully abused, outraging decency, subverting morals, violating the precept of law of God, and, hence, of necessity bringing guilt upon the nation and contempt upon its administration.

This is strong language, but were it stronger even than this, it would be no difficult task to show its indubitable truth.

Within a very recent period, the following instance of the gross violation of this law, by their Excellencies the governors of—

Case 1. Man and wife had quarrelled openly three or four times. The "better half" proving herself also the stronger half, left her mark in several ungentle scratches on her husband's face.

The latter applied immediately to the Governor for a divorce, which was immediately granted.

Case 2. A quiet and orderly woman who is a neighbor of mine was expecting her husband back from Oahu, where he had been for a while living.

He came—but to the astonishment of the neighborhood, instead of coming to his own wife, he exhibited a certificate of divorce, from Governor—and taking another woman from the same vicinity, with whom report had accorded him a special previous familiarity in Honolulu, he departed; and the worthy couple were speedily pronounced man and wife, according to law, on their arrival in the Metropolis.

Case 3. A woman of unblemished character, her neighbors being judges—was prostrate with paralysis for several months and unable to leave her mat. Meantime her husband on Oahu, became enamoured with another woman and procured a divorce from his sick wife and married the object of his new attachment.

Case 4. Man and wife, both guilty of adultery. The wife went to Honolulu and gave birth to an illegitimate child. Subsequently she returned hither; and her husband, willing to forgive and be forgiven, went to receive her and take her to his home. But lo! she spurned him! exhibiting a certificate of divorce!

Case 5. Man and wife both guilty of adultery, the man convicted once, the woman three times.—Having no special attachment for one another they lived separately, subsequently the woman applied for a divorce and received it of the Governor, with permission to marry again!—leaving the husband at the mercy of the law.

These are recent cases which have incidentally come to my knowledge, therefore I state them.—Sheets could easily be filled with similar specimens of legal divorce, decreed by Hawaiian officers.

Now let me ask, is it surprising that people have come to believe for truth, what was once regarded as slander, viz, that \$10 will purchase any official act of Governor.—and also that "every crime named in the Hawaiian statute, save wilful murder, has its assessed pecuniary value?"

Men of name have given currency to the latter assertion and certainly it must be acknowledged to have been "founded on fact," slanderous as it unquestionably is, in its general sense.

Were these illegal divorces matters of small moment, they would require no special attention, and were they of rare occurrence, they would remain unnoticed by me. But no observer and lover of Hawaiian interests can have failed to notice that the evil is an increasing one; and being in itself one of the very worst methods of licensing prostitution, and outraging the laws of God and man as it does, it not only inflicts a gross wrong directly upon the body politic, but also indirectly it is the parent of a rapidly augmenting progeny of evils, suicidal in their import, to the best interests of the community.

The gross wrong inflicted upon the individuals thus summarily cut asunder from husbands and wives, without the slightest hearing or even knowledge of the suffering parties, is surely not the least of the sins committed in this wholesale putting asunder of those whom the law of God and man had solemnly joined together.

The inquiry has often been made, "what can be done to enhance the sacredness of the marriage vows in the minds of Hawaiians and thus ensure the more faithful observance by them?" And I would say in reply, let the laws of marriage and divorce as prescribed by God and received by this nation, be honestly observed and rigidly enforced.

For the Polynesian.

Mr. EDITOR.—Will you allow me a place in your columns to offer at the close of the year, my congratulations to the inhabitants of Honolulu on the improved state of the bridges on the road leading to Palama. The approach to the town from that side is now somewhat more creditable to the capital of these Islands and seat of government than it used to be. Improvement seems to be making such rapid strides that we may venture to hope now that at the close of the present century, generations yet unborn may find a tolerable road round the Island.

The principles on which these Islands seem to be governed appear to be, that it should be the sole end and aim of the government to impose taxes and pecuniary penalties and the first duty of every loyal subject to pay them without a murmur and carefully to abstain from making any impertinent or insidious enquiries into the manner in which they are expended. The government and people both seem to be acting up to these principles in the strictest and unrelenting manner, and in a way highly creditable to their unanimity.

Take for example the road tax of six dollars per annum, and see the state of the roads and bridges. And while on the subject of bridges let us cast a glance at that highly favored portion of this Island from Pearl River to Waialua, inclusive. A considerable sum was lately granted for the erection of bridges in that happy district and four bridges (so called) are now nearly completed there, which in the perfection and entireness of their bad qualities remind one of the leg of mutton off which Dr. Johnson had the pleasure of dining, and of which he has recorded his opinion that "it was as bad as bad can be, ill-fell, ill-killed, ill-kept and ill-dressed." These bridges are also as bad as bad can be, being badly constructed of bad materials and badly erected on bad foundations in badly chosen sites. In short the most sanguine expectations of the admirers of some of the former bridges in that particular region will be fully accomplished and their predictions, founded on experience, will be amply fulfilled. I am not sure, however that some would not have been better pleased to have found their judgment at fault and the bridges somewhat better. Are we ever likely to know how this grant has been expended?

As the elections are now approaching, I cannot conclude this congratulatory epistle to the inhabitants of Oahu without expressing a hope that among the members about to be returned to the coming session none may be found so far influenced by that spirit of reform, so justly odious and offensive to all ministries, as to enquire too curiously into the expenditure of any portion of the public revenue. If however any such gentlemen should by accident find their way into the Council, they will do well to remember that if they give trouble, none of those comfortable little appointments in the gift of the ministry are likely to fall to their share, at the close of the session. I trust that no one among them will be found so revolutionary as to propose that as the road-tax has been very heavy during the past year, and as there seems to be some incongruity between the amount levied and the state of the roads, (although they are rather heavy too just now,) whether it would not be advisable during the coming year to try what effect a lighter tax might produce. Perhaps however it would be better not to disturb the present state of things. Existing abuses should always be held sacred in a well

ordered community, as vested rights are always involved in them. Should the road tax be meddled with, perhaps some sacrilegious voice would be lifted up against the school tax, and profane questions asked concerning the extraordinary discrepancy between the state of education and the sums said to be devoted to it. But I fear I am getting on to more dangerous ground than even the wooden bridges, though they are so rotten, and therefore, again begging leave to offer my congratulations to the inhabitants of Honolulu on their casiness of access and their pleasant ways,  
I remain, Sir,  
your obedient servant,  
TRAVELLER.

As the Road Supervisors are to be elected by the people, at the general election in January, a TRAVELLER may have occasion, at the close of 1852, to congratulate, not only the good people of Honolulu, but of Ewa, Waialua and Kahuku, also, on the improved state of their roads and bridges.—But if he wishes any thing effectual accomplished, in bridge building, in a country where such works can only be effected at GREAT EXPENSE, he should advocate an increase, rather than a diminution of the road-tax.

We advocate, and have always advocated, the expenditure of road money in a manner that shall leave a permanent improvement, either in the roads or bridges constructed. Better make two bridges in a year, that shall resist the floods, and stand secure, than twenty, to be swept away, or crushed in a twelvemonth. And to secure this, a competent engineer only, should be employed. This would add greatly to the expense, certainly, at the outset, and the taxes would have to be increased, somewhat, to enable the government to do it; but it cannot better apply the fund, than by having it expended under such competent supervision as shall insure durability and permanence. If, as our correspondent asserts, bridges "are so rotten," even before they are "completed," and this too, when constructed within a year, a more durable material than wood should be employed. Government officers, should, of course, prevent wood from rotting, and it may possibly be their duty in the estimation of some, to prevent the streams from rising and carrying them away.

For the Polynesian.

Mr. EDITOR.—Since I wrote you last week in regard to the eligibility of Kawaihine as a place of resort for whalers, I have been informed that a number of masters of vessels engaged in that business have expressed their intention to recruit there next spring.

I have also made some inquiries as to the possibility of bringing down a constant supply of fresh water to the sea beach. From what I have learnt I am more convinced than before that the thing is practicable, and that at a comparatively moderate expense. Some persons of intelligence here are of opinion that the stream of water which runs through Waialua, might by a little labor be conducted thither by the water, without the aid of an artificial channel. In the dry season it sinks into the earth some miles up the country, but at this present writing it runs down to within a short distance of the sea. But even supposing the necessity of constructing a wooden spout for the water, with a small reservoir or watering place at the sea side, the expense would probably not exceed \$3000. There is plenty of Oahu timber growing on the government lands in Hamakua, out of which the very best of plank might be made for the purpose, so that almost the only expense would be the labor of sawyers and carpenters.

Supposing the government should do the work at its own cost, and charge all ships \$10 each for watering, which I think is the sum they pay at Lahaina, in two or three years the watering place would pay for itself, and afterwards become a source of profit. But even if it yield no profit, there is another consideration in favor of the project, the people of Hamakua and Kohala inhabit two of the finest agricultural districts of the kingdom; they have plenty of produce to dispose of to ships, and they have taxes to pay which must be paid in cash. The people of these districts, both natives and foreigners, know and feel the necessity of being able to water ships at their sea port, and they will doubtless make a move in the right direction before long.

December 17th, 1851. Yours,

WAIMEA.

(From the London Times Oct. 6.)

KOSSUTH.—His ADDRESS TO THE DEMOCRACY OF FRANCE.

The Mississippi sailed from Marseilles on the 1st inst. with the Hungarian refugees, on board. Kossuth has published an address to the democrats of Marseilles on the refusal of the French government to allow him to pass through France.

The following is the letter addressed by M. Kossuth, on his arrival at Marseilles, to the Prefect of the department:

M. le Prefet.—Released from confinement at Kutshia, through the generous mediation of humane governments, I have arrived at Marseilles, on board the Mississippi, sent expressly for me by the government of the United States. I beg to demand of the government of the French Republic a free passage and protection through France, it being my intention to proceed directly to England. I am accompanied by my wife, and three children, whom I am desirous of placing at school in London, previous to my departure to the United States to thank the people and the government for the generous assistance with which they have kindly honored my misfortunes. My secretary and my family, the tutor of my children, two officers and one servant, form my suite. I place my demand (purely a question of humanity, under the protection of French honor, and of your generous sentiments, Mons. le Prefet, and I have the honor to assure you of my most distinguished consideration.

L. KOSSUTH.

On board the U. States steam frigate the Mississippi, in the roads of Marseilles, the 27th September, 1851.

The Prefet, M. de Suleau, replied, through an indirect channel, by addressing the Consul of the United States as follows:—

Marseilles, Sept. 27, 1851.

Mons. le Consul.—I have the honor to apprise you that by a telegraphic dispatch which this moment reached me, the Minister of the Interior informs me that the demand made by M. Kossuth to traverse France on his way to England, cannot be granted. M. Kossuth whose passports have not been signed by the Minister of the French Republic at Constantinople, having been permitted to land at Marseilles solely, in consequence of a desire expressed by him, and on account of the health of his wife and children. I must consider him as being still on board the American steam frigate Mississippi; and I apprise him, consequently, by M. le Consul, through you, of the decision adopted by the Minister of the Interior relative to the demand which he requested me to present. Accept, I pray you, M. le Consul, the assurance of my consideration.

The Prefet of the Bouches du Rhone.

SULEAU.

In consequence of this refusal, M. Kossuth published the following address "to the Democrats of Marseilles":—

Citizens.—The government of the French Republic having refused the permission to traverse France the people of Marseilles, yielding to the impulse of one of those generous instincts of the French

heart which are the inexhaustible source of the greatness of your nation, has honored me by a manifestation of its republican sentiments—a manifestation honorable for its motives, mainly for its intention, peaceable in its action, and as majestic as its calmness as nature, the grand image of God before the tempest. I have heard my name blessed with the hymn of the "Marseillaise," and with the shouts of *Vive la Republique!*—a cry which is the only legal one in France; the only one whose legitimacy has been won by the blood of the martyrs of liberty! It is so natural to love freedom it is so light to suffer for it! It is almost less than a mere duty; but there is, indeed, a supreme glory in the thought of being identified with the principle of liberty in the mind of the French people.

I have no desire for glory—but this glory I seek, in order to merit it. I accept it as a pledge of common interests, (*solidarite*), and I accept it as a testimony of the fraternity of the French nation with all nations. I accept it as the sign of salvation for my beloved country. To you Frenchmen! republicans! is the honor of that salvation. To us poor Hungarians, the duty of meriting it. We shall merit it! My nation will understand the appeal of your fraternity. It will be proud and bravely respond to it, as those ought to do who are honored in being called "brothers" by the French people. These are the only thanks worthy of the people of Marseilles—worthy of that manifestation of sympathy which they have kindly bestowed on me, but my nation! and, in my nation, the people less than the future!

Permit me not to speak any more of the refusal of the government of the French Republic to grant me a passage through its territory. I know that the French people are not responsible for, and are not identified with its acts. I know that neither M. L. N. Bonaparte, nor M. Faucher, are the French nation. I know, and I know, that the executive power is delegated to them; but that the honor of the French nation is not in their keeping. I shall no longer be in mind their refusal to grant me such a passage, but I shall be in mind, if I desire that humanity shall not remember it, if any chance those who have been already in exile, and who, to all appearance, have forgotten it, should again be so. Last evening one of your brethren (of our brethren) an operative of Marseilles—oh! I know his name, and I shall not forget it, came, in spite of the cold, and swimming through the water, on board the American frigate to press my hand. I pressed his hand with emotion, and gently reproached him for his temerity. "Que voulez vous?" he answered, "I desired to touch your hand, I could not find a boat I took to the water, and here I am. Are there any obstacles to him who will?" I bowed to these noble words. The love of liberty